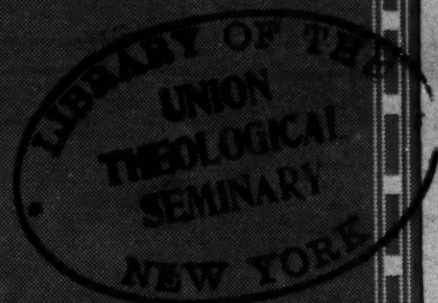


FEDERAL COUNCIL BULLETIN



Vol. 7, No. 4

July-August, 1924

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A JOURNAL OF
RELIGIOUS CO-OPERATION AND
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Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Huguenot-Walloon New Netherland Tercentenary		
European Pilgrimage		June 27-Aug. 20
Summer School of Religious Drama.....	Auburn, N. Y.	July 28-Aug. 10
Evangelical League, Evangelical Synod, National		
Convention	Cincinnati, Ohio	Aug. 6-10
Conference on International Relations from the		
Christian Point of View.....	Chautauqua, N. Y.	Aug. 18-22
Seventh Day Baptist Churches, General Conference....	Milton, Wisconsin	Aug. 19
Federal Council, Administrative Committee.....	New York	Sept. 12
Evangelical Brotherhood, Evangelical Synod, Na-		
tional Convention.....	East St. Louis, Ill.	Sept. 14-17
Federal Council's Commission on Evangelism.....	New York	Sept. 26
Conference of Allied Societies Doing Community		
Work	Asbury Park, N. J.	Oct. 1-2
Disciples of Christ, International Convention.....	Cleveland, Ohio	Oct. 14-19
Eleventh Annual Recreation Congress.....	Atlantic City, N. J.	Oct. 16-21
United Lutheran Church, Biennial Convention.....	Chicago, Ill.	Oct. 21-31
American Country Life Conference.....	Columbus, Ohio	Nov. 7-11
American Section, Universal Christian Conference		
on Life and Work.....	Buffalo, N. Y.	Nov. 10-11
American Section, World Alliance for International		
Friendship through the Churches.....	Buffalo, N. Y.	Nov. 11-13
National Council, Y. M. C. A.'s of United States.....	Buffalo, N. Y.	Dec. 3-6
Federal Council of the Churches, Fourth Quadrennial		
Meeting	Atlanta, Ga.	Dec. 3-9

Quadrennial Meeting of the Federal Council of the Churches

ATLANTA, GEORGIA, DECEMBER 3-9, 1924

This gathering, made up of the official representatives of twenty-eight communions, promises to be a notable event in the development of Christian cooperation in America. Any who are interested in the ideals and work of the Council are invited to attend as visitors.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

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EDITORIALS

The Church and Political Affairs

The relation of the Church to the State presents today a perplexing problem. To the historic American principle of "the separation of Church and State" we all give hearty assent. We zealously cherish the conviction, on the one hand, that the Church should be free from political control or support and, on the other, that no religious test should be required for public office.

But that the Church should not undertake to influence the State toward Christian ends surely was never in the minds of the founders of our nation, nor could this be the desire of any earnest Christian today. The Church that prays, "Thy Kingdom come, Thy will be done on the earth" must always assert the regnancy of Christian ideals over all political and social and international relations. The American Churches recognized this when, in drafting the Constitution of the Federal Council, they declared that one of its purposes is "to secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

So in our country the question which confronts us today concerning the relation of Church and State is this: how

is the Church to help the State to become an instrument for the furthering of the right? What influences are we to bring to bear in order that the actions of the State shall be such as Christ and the Christian conscience can approve? What are we to do if the practice of the State fails to accord with the ideals to which the Church is committed?

The following suggestions are offered as a summary of the position to which we believe the great majority of thoughtful Christian people would adhere:

1. **The Church should never become involved in partisan politics nor align itself with one political party as against another.** It should not engage in "lobbying" nor attempt to coerce legislators by marshalling the voting strength of their districts for or against them. This is too clear to need argument and is accepted by all.

2. **The primary business of the Church in the realm of public affairs is not to work for legislation or organization, but to quicken the consciences of men, to make them more sensitive to moral and spiritual issues.** To lead men to act from Christian motives and to test every proposal by its probable effects in securing the kind of social and international life that best accords with the mind of Christ—this is the greatest service that the Church can render.

3. To develop a Christian public opinion on social and international issues is a basic duty of the Church as a teaching body. Much of the failure to secure better political measures is due to the lack of understanding on the part of the masses of the people as to the facts in the case and the moral issues involved. The Church must, therefore, carry on research to discover the facts and disseminate the results in such a way that a truly Christian public opinion will arise.

4. Christian public opinion often needs not only to be developed but also to be expressed in an effective manner. This requires the Churches to interpret to the responsible authorities the conclusions at which Christian people throughout the country have arrived and why. Consider, for example, prohibition today. When powerful attacks are being made against the Eighteenth Amendment on the ground of "personal liberty," are not the Churches to stand together in making known their common conviction that personal liberty ends where public wrong begins?

5. Ordinarily the Church should not undertake to pass a corporate judgment, as an organized body, concerning the specific plans of legislation for securing the moral and spiritual end desired. These should generally be dealt with by Christians as individual citizens, since on practical details equally sincere and earnest men may differ. In the same pew may sit two men who believe equally in brotherhood, but who do not at all agree, for example, as to what particular method of taxation or what percentage for immigration quotas is the wisest approach to that ideal.

6. But occasionally, at least, a moral and spiritual issue is so clearly involved in a proposed course of action that the Churches would be stultifying their own profession of the ideal if they did not place their influence solidly behind

the proposal. Of what avail for the Churches to talk in glittering generalities about world peace if they are not to mobilize their power to secure the adoption of a program which, in the judgment of the great majority of those most devoted to the cause of peace, moves clearly in that direction? Are we not to support the World Court, when it is the only proposal of a judicial substitute for war that has a ghost of a show of meeting with present success? Are we not to voice our clear protest if Congress hastily passes a law that unnecessarily weakens our friendship with Japan and militates against our Christian influence there?

The fact is that many so-called "political" questions are also moral and spiritual questions. It is sometimes a sheer impossibility to separate the two. Even the denominations that are most conservative in matters relating to political government maintain the right of "humble petition," recognizing that there are some issues on which the Church cannot help but speak. The protection of the Sabbath Day of Rest from commercial exploitation is a "political" question, in the sense that legislation is enacted to minister to that end. Is the legal protection of little children from exploitation through child labor any less a concern of the Church? The outlawry of the liquor traffic is a political question, but also a moral one, so that the Church has not been able to ignore it. Is the outlawry of war any less a subject of action by the Church?

The real issue is not whether any question is "political," but, first, whether Christian principles are clearly at stake, and, second, whether there is any fair agreement among thoughtful Christians, who have studied the question, as to what those Christian principles require. When these two questions receive an affirmative answer, but not until then, the Church should speak.

—S. M. C.



GRAVES OF DWIGHT L. MOODY AND MRS. MOODY ON ROUND TOP, NORTHFIELD, MASS.

A Fall Program of Evangelism Proposed

ON June 24-26, at Northfield, Massachusetts, the denominational secretaries for evangelism, together with other evangelistic leaders, met for a three-day conference and retreat as guests of the Federal Council's Commission on Evangelism. In this place, hallowed by memories of Dwight L. Moody, the conference reached decisions that should have far-reaching influence upon the life of all the Churches of the country.

One of the most significant results was the decision to enter unitedly next fall upon a program of increasing Church attendance. The plan has two main objectives: first, to re-interest the absentee Church member who does not take Church attendance seriously as a duty; and, second, to secure the attendance of those not now members of the Church.

The first Sunday in October is suggested as a day for the simultaneous launching of this program throughout the country. This day was chosen because some of the denominations had already selected it for their own special emphasis.

The conference also gave special attention to plans for developing a fall evangelistic program by the pastors and laymen of the Churches. During recent years, the period in the spring just preceding Easter has come to be generally accepted as a time for concerted emphasis on evangelism. It was felt that a similar plan needed to be developed for the fall. This would be the climax of the proposed campaign on Church attendance.

The findings of the conference, as unanimously adopted, are as follows:

PROPOSED FALL PROGRAM ON EVANGELISM

1. Churches and pastors should know their fields. To this end we urge that wherever possible there be a survey of the field this autumn sufficiently thorough to result in a list of the names of all in the community

who ought to be reached by the Church. Where there is more than one Church in the community the survey can be made cooperatively, each Church receiving the names of those who express a preference for it or are its normal responsibility. If a survey is not undertaken, there should be at least an assembling of as many names as possible of people in the community who are not members of any Church, placing these names on a prospect list. Such names can be secured from the various members of the Church, the Sunday School, public school lists, etc.

2. There should be in every Church this autumn a special period of "friendly visitation" in the homes of the community, carried on by a group appointed for that purpose, designed to enlist fresh interest among those who are already Church members, and to invite to the Church those who are not.

3. We commend the growing practice of holding a Church "Rally Day" in the fall, on which day special attention is given to securing the attendance of all in the community, and seeking to interest them in the life and work of the Church. There is special advantage in a concerted observance of this day. In view of the fact that the first Sunday in October is already observed as "Rally Day" among many Churches and Bible Schools, we suggest the observance of this date as widely as practical, with Sunday, September 21, or any time in the intervening two weeks used as a visitation period.

4. Every Church should have a definite plan for extending to every unchurched person in the community a personal invitation to become a member of the Church. This plan should not be a plan of the minister alone. His part is to inspire men and women to desire to do the work of personal evangelism and to organize his members in a systematic way for a definite personal evangelistic program. We commend the plan of setting aside a special period in which those outside the Church will be visited by laymen and urged to become Christians.

There should be at least a brief period of training for those who are to carry on this program of personal evangelism in the local Church. Such services by laymen will result not only in securing permanent accessions to the Church, but also in enriching the religious experience of all who participate.

5. We believe that there should be a definite attempt on the part of all Churches to secure an autumn ingathering, planning just as specifically for this as for the ingathering in the pre-Easter season.

The Churches Prepare for Labor Sunday

THE Social Ideals of the Churches" form the center of interest of the program of the Churches in connection with the coming Labor Sunday. By action of the Federal Council's Commission on the Church and Social Service, whose Committee of Direction is made up of the denominational secretaries for social service, a special effort is to be made at that time to interpret more widely these basic Christian standards (printed in the center of this page) to the people of the country.

The foreword to the Labor Sunday Message, by Dr. Alva Taylor of the Disciples' Board of Temperance and Social Welfare, reads as follows:

"The Social Ideals of the Churches were originally adopted by the Federal Council in 1908, and in their enlarged form in 1912. They have been twice reaffirmed since then by the Council and adopted officially by many of the constituent bodies individually in their general assemblies. The Y. M. C. A., and Y. W. C. A. international conventions have also adopted them. Non-evangelical denominations, the liberal rabbis and the National Catholic Welfare Conference are on record with statements of a like nature. It can be stated then that there is a well-nigh unanimous front presented by the religious organizations of America on the social question. A number of the declarations are broader even than the Social Ideals adopted by the Federal Council. They may be fairly said to represent a body of social convictions shared by the thoughtful leadership in all the American Churches.

"The time has come when we must do more than make a redout of these principles and defend them when attacked. We must blazon them on our banners and advance. The common consciousness of our citizenship is awaking to the issues. The Churches cannot allow other organizations to mobilize the

social conscience for advance while they merely hold the line on moral victories already won. These ideals form a mandate to the organized Christian conscience of our time. The issues are upon us clamoring for decision. There is not an ideal in this declaration that has not already reached legislative halls in the form of bills and proposals for legislation. Shall not the pulpits of the country unite in enlightening the public conscience, in putting zeal into hearts and minds, and in making the Christian teaching articulate in our common practice?"

Pastors are urged to arrange for Labor Sunday addresses in their pulpits, regardless of the unsuitableness of the time of year, and to send extensive abstracts of addresses to the local press. It is suggested also that labor bodies be invited to attend.

The "Labor Sunday Message," which will be a full interpretation of the social platform of the Churches, is now being prepared (5c each, \$3.50 per hundred).

The Department of Research and Education

has printed in its "Information Service" for August 2 the "Labor Review for 1924," which will afford valuable material for ministers who speak upon the relation of the Church to industry on Labor Sunday.

The Churches stand for—

- I. Equal rights and justice for all men in all stations of life.
- II. Protection of the family by a single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
- III. The fullest possible development of every child, especially by the provision of education and recreation.
- IV. Abolition of child labor.
- V. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
- VI. Abatement and prevention of poverty.
- VII. Protection of the individual and society from the social, economic and moral waste of the liquor traffic.
- VIII. Conservation of health.
- IX. Protection of the worker from dangerous machinery, occupational diseases and mortality.
- X. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
- XI. Suitable provision for the old age of the workers, and for those incapacitated by injury.
- XII. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
- XIII. Release from employment one day in seven.
- XIV. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
- XV. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
- XVI. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Churches Plan Mobilization Day for Peace

As a far more constructive program than the so-called "Mobilization Day" proposed by the War Department, the Federal Council's Commission on International Justice and Goodwill is making definite plans for a "mobilization" of all the forces working for peace. The occasion is to be the anniversary of Armistice Day, November 11, and the week in which it falls.

PRELIMINARY plans have already been announced in a folder entitled "A Call to 150,000 Churches to Mobilize for World Justice and World Peace."

It is suggested that in every community the Churches unite in planning a great demonstration of the sentiment for peace and world cooperation. It is proposed that whenever possible the Churches secure cooperation also of Chambers of Commerce, labor organizations, patriotic societies, civic clubs, women's organizations, etc., so as to make a combined impact upon the community. Public mass meetings, special sermons, services in Sunday schools, and a pageant by young people's societies are among the concrete suggestions offered. Full details will be given in a larger pamphlet soon to come from the press and also in the next issue of the *Bulletin*.

A special "peace pageant" is now being prepared and will shortly be issued.

DECLARATIONS ON WAR

The most notable feature of the assemblies and general conferences of denominations held during the last few months has been their strong pronouncements against war. These declarations have, in the main, taken the same general position as that which was outlined in the official statement issued by the Executive Committee of the Federal Council of the Churches at its annual meeting last December, although some of the recent declarations, especially the Methodist Episcopal, at certain points, go beyond any previous declarations. Anyone who has been in touch with the development of sentiment against war in the Churches must be heartened by these recent actions which together indicate a rapidly rising tide of public opinion.

The General Conference of the Methodist Episcopal Church included in its recommendations the appointment of a commission of twenty-five members to arrange, together with other Churches, a conference of the religious forces of the world to consider methods of enlisting the strength of united Christendom against war.

The following quotations indicate the tenor of the various declarations:

Methodist Episcopal General Conference

"Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war."

"Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ."

"The establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life will be a powerful deterrent against war."

"We demand the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active support. We shall elect men to public office pledged to secure these ends."

General Assembly of the Presbyterian Church in the U. S. A.

"The moral influence of our nation, and the confidence of other nations in our disinterestedness, compel us to assume leadership and take a definite part in the movement for world peace. We should endeavor to secure a joint agreement for international disarmament and also for a referendum on war except in case of threatened invasion. We claim that those who are asked to fight and bear the burdens imposed by war should be consulted when possible before this sacrifice is required of them."

Northern Baptist Convention

"The Christian conscience of the world is coming to recognize that war is neither inevitable nor necessary; that it is contrary to the spirit and teaching of Jesus Christ; that it is the most colossal and ruinous social sin that afflicts humanity today; that under modern conditions war has now become not only futile but suicidal; and that the recognition of this fact is necessary to the continuance of civilization."

Philadelphia Yearly Meeting of Friends

"We call upon Christian people of whatever sect or creed to join in renouncing for the future all participation in war, and to seek through our national representatives such international organization as will supply peaceful methods of dealing with all international differences."

Mr. Fred B. Smith, Chairman of the Commission on Councils of Churches (State and Local), was one of the speakers at the international convention of the Associated Advertising Clubs of the World, held in London in July. The invitation to address this great gathering is a tribute to Mr. Smith's notable leadership in the movement for community-wide cooperation among the Churches.

Interracial Gatherings Held at Asheville

ASHEVILLE, North Carolina, was the scene of two important interracial conferences between July 12 and 16. At this time the Commission on Interracial Cooperation held its annual session, attended by nearly one hundred leaders, both black and white, chiefly from the Southern States. The development of interracial relations during the past year was thoroughly reviewed and policies and programs for the coming year discussed. A special service in memory of John J. Eagan, the former President of the Commission, was held, with addresses by Marion Jackson, the Atlanta lawyer, who was one of Mr. Eagan's most intimate friends; Mrs. T. W. Brickett of Raleigh, N. C., and Dr. John Hope, President of Morehouse College, Atlanta, Georgia. Rev. M. Ashby Jones, Pastor of the

Ponce de Leon Baptist Church of Atlanta, was named Acting Chairman to succeed Mr. Eagan.

The second meeting in Asheville was that of the Executive Committee of the Federal Council's Commission on the Church and Race Relations. The Vice-Chairman, Bishop George C. Clement, Presiding Bishop of the African Methodist Episcopal Zion Church, presided. Among important steps taken was a decision to hold, next spring, a national conference of workers along interracial lines in the various communities of the country, for the purpose of securing an interchange of experience as to methods and plans. The employment of a new member of the staff to give special attention to the development of a popular literature upon Christian race relations was also authorized.

The Yearbook of the Churches Appears Again

THE 1924-25 edition of the *Yearbook of the Churches*, edited by Rev. E. O. Watson, Secretary of the Washington Office of the Federal Council, is scheduled to come from press this month. It contains the vital, up-to-the-minute statistics of all Churches, including the Roman Catholic and Jewish, and all known religious bodies in the United States. It gives the history, polity and government of each of these bodies written by a member of each particular communion.

In addition, it has a directory of all interdenominational movements and social and philanthropic organizations. The Church press—Protestant, Roman Catholic and Jewish—is listed. It contains a history of prohibition and a sum-

mary of the history of the Christian Church.

It is a unique and indispensable directory of all the religious organizations of the country. It is the only place where, within two covers, one can find a complete list of the personnel and addresses of the official leaders in all denominations.

The Yearbook is the most authoritative source of information concerning the membership of the Churches, contributions, gains in Church membership and other general Church facts.

The book is bound in cloth and sells for \$1.50, plus 12 cents postage. Orders should be sent to the Washington Office of the Federal Council of the Churches, 937 Woodward Building, Washington, D. C.

Offers Prize for Essay on Christian Cooperation

A PRIZE of one hundred dollars for the best article on the subject of the importance of federation and cooperation among the Churches is offered by Mr. E. H. Seward, a Virginia layman, who believes that the movement for Christian cooperation needs much wider popular interpretation throughout the rank and file of the Churches. This offer is made by Mr. Seward for the purpose of securing the best available statements of the reasons for larger unity.

The conditions of the contest, as announced by Mr. Seward, are as follows:

"In order to secure a symposium and a comprehensive compendium of the best reasons for federation and cooperation of the Churches, I will give the author of the best article on this subject a prize of one hundred dollars. The award is to be determined by a committee to be

appointed by the Federal Council of the Churches. All articles must be submitted to the Federal Council of the Churches, 105 East 22nd Street, New York, not later than December 1, 1924. The articles should not exceed three thousand words in length.

"All articles submitted will be available for the use of the Federal Council."

Rev. Charles S. Macfarland, General Secretary of the Federal Council and a chaplain in the Reserve Corps of the Army, during the month of July has made a visitation of many of the Citizens' Military Training Camps in company with Chaplain Thomas E. Swan. They have assisted in developing the religious work in the camps and in enlisting the interest and service of Churches adjacent to the camps in support of the work of the chaplains.

Institute on Christian International Relations

THE Second Annual Conference on International Relations from the Christian Viewpoint, conducted by the Federal Council's Commission on International Justice and Goodwill, will be held at Chautauqua, New York, August 18-22. This conference is a part of the summer program of the assembly which was made famous by Bishop Vincent and still attracts thousands of guests from all parts of the country every year.

The program for this international institute is as follows:

Monday, August 18

10:45 A. M. Dr. John H. Finley, "Eastern Europe and Western Asia."

2:15 P. M. Dr. William Axling, "A Challenging Chapter in American Japanese Relations."

Tuesday, August 19

10:45 A. M. Dr. Frederick Lynch, "The Church and the New World Order."

2:15 P. M. Dr. S. Guy Inman, "Problems in Pan-American Relations."

Wednesday, August 20

10:45 A. M. Dr. Chauncey W. Goodrich, "Politics and Religion in Europe."

2:15 P. M. Dr. S. Guy Inman, "Latin America and World Peace."

Thursday, August 21

10:45 A. M. Dr. Sidney L. Gulick, "Nationalism in the Far East."

2:15 P. M. Major General James G. Harbord, "Disarmament and Security."

Friday, August 22

10:45 A. M. The Right Reverend Frank DuMoulin, "American Christians and World Peace."

2:15 P. M. Mr. J. Henry Scattergood, "The European Financial Deadlock and America's Opportunity."

A special feature of the conference is the open forum held after each address, when opportunity is given for interchange of views.

The speakers announced for this program are among the outstanding leaders in their field. Dr. Finley is one of the editors of the *New York Times*, well-known as author, lecturer and educator. He serves as the Chairman of the Federal Council's Commission on International Justice and Goodwill. Dr. Axling is one of the best-known missionaries in Japan where, for twenty-three years, he has been an interpreter of America. His intimate relations with Japanese officials give him a unique opportunity for interpreting the present attitude of the Japanese toward America. Dr. Lynch, as one of the secre-

THE ISOLATIONIST 'AM I MY BROTHER'S KEEPER?'



AMERICA WILL NEVER ACCEPT
THE CURSE OF CAIN!

(A POSTER NOW BEING WIDELY DISTRIBUTED BY THE NATIONAL COUNCIL FOR THE PREVENTION OF WAR)

taries of the Church Peace Union and the World Alliance for International Friendship through the Churches, has long been one of the conspicuous leaders in the peace movement, not only in the United States, but also in Europe.

Dr. Inman, the Secretary of the Committee on Cooperation in Latin America, has traveled repeatedly through all the countries of Latin America and is qualified as few men to speak upon the significance of what is happening among our neighbors on the South. Dr. Goodrich, for many years the pastor of the American Church in Paris and an interpreter of France and America to each other, is now in this country as the representative of the Central Bureau for Relief of the Evangelical Churches of Europe and speaks with auth-

ority concerning the effect of the war upon the peoples of Europe. Dr. Gulick's notable work of mediation between the Oriental and Occidental civilizations is too well-known to require comment. He ranks as one of the great modern statesmen of international goodwill.

General Harbord, known throughout the world for his military achievements, is now almost equally well-known in connection with his participation in the Draft Treaty of Disarmament and Security, which has just been officially communicated to all interested governments by the Council of the League of Nations. Bishop DuMoulin, Bishop Coadjutor of the Protestant Episcopal Church in Ohio, is a distinguished preacher whose message today is centering around the question of America and world peace. Mr. Scattergood is a Philadelphia business man who, during the war and after, was one of the outstanding leaders in the notable work of the American Friends' Service Committee. His address on the problem of reparations at the Williamstown Institute of Politics last August has been widely discussed throughout the country.

The Rev. Harry R. Miles, for ten years pastor of Dwight Place Church, New Haven, Conn., and representative of the National Council of Congregational Churches upon the Federal Council's Administrative Committee, has been elected Associate Secretary of the Congregational Board of Ministerial Relief.

“Japan Wonders Why”

TWO significant events in cultivating friendly relations between America and Japan were the luncheon given by Dr. James H. Franklin, Chairman of the Federal Council's Committee on Relations with the Orient, to the Honorable T. Miyaoka, and a confidential conference of the Commission's Committee of Direction with Dr. William Axling, (Baptist), Dr. C. B. Tenny, (Baptist), and Dr. D. B. Schneder, (Reformed), missionaries recently returned from Japan.

Dr. Miyaoka is Japan's most distinguished international lawyer. For many years in diplomatic service in Washington, he has recently come to America. At the luncheon in his honor his address, in splendid English, showed how completely he understands our laws, our constitution, our Congress and our political psychology. In a thoroughly friendly spirit and manner he asked some keen questions which right-minded Americans cannot well answer without feelings of humiliation.

At the conference with the missionaries from Japan report was made of recent interviews with her leading statesmen and citizens. The following excerpts give some intimation of their thought concerning our recent legislation:

Viscount Kiyoura, Prime Minister

“The sense of self-respect bulks large in the make-up of the Japanese people, and this makes discrimination hurt. . . . Coming from America, the land of justice and idealism, the blow is staggering.”

Baron Matsui

“I can only express the hope that what your great Lincoln said is true:—‘Nothing is settled until it is settled right,’ and that America will do the right thing in regard to this immigration question and the treatment of our people resident within her borders.”

Viscount Shibusawa

“I still believe in the American people. The sense of justice and fair play runs in their blood. Whatever your Congress may have done, sooner or later the conscience of the American people will assert itself and the people of that great nation will make this thing right.”

Baron Sakatani

“Personally I still have faith in America. . . . All the Americans I know. . . . are true to that nation's past ideals. . . . Eventually America will do the right thing. . . . I cannot bring myself to believe that America will cut the wires, smash the lights and shroud the Pacific in darkness. America has inflicted the wound. She alone can heal it.”

Professor M. Anesaki, Imperial University

“Let us pray together for a coming resurrec-

tion of crucified justice. You will, I hope, convince your people that the ‘grave consequences’ will be much worse than war. It means killing the cause of democracy and peace in Japan and dealing a severe blow to all that which the two nations might, by joining hands, do for humanity.”

Particularly significant are the references to Christianity. The following are typical:

“Religion is the world's only hope,” says Japan's Prime Minister. “At such times as this only the Christian Church can awaken the Christian conscience and win the nation back.”

“Unfortunately the great Christian principles,” says Japan's Foreign Minister, “are not often observed by all the people or by the nation as a whole. Why is it that the Christian nations so often fall down on these great Christian principles when it comes to a crisis?”

“I am sorry,” says Viscount Kaneko, “that the principle of Christian brotherhood no longer sways the minds of American politicians.”

“Unless this question is settled and settled right,” says Mr. Kushida, head of one of the largest corporations in Japan, “our belief in the fundamental principles of Christianity will be badly shaken.”

Dr. K. Ibuka, Dean of one of the old Christian Colleges in Japan, declares—“American missionaries in the Far East, not only in Japan, but in China and India as well, will experience a serious handicap in their work, especially when they attempt to present such great truths as the brotherhood of man, principles of humanity, international justice and world friendship.”

Dr. H. Kozaki, pastor of one of Tokyo's largest Christian Churches, states: “The action of Congress is blocking the progress of Christian work in our land. Our people are greatly disturbed. I pray that Christ may lead Christian America to find for this problem a solution which is fair and void of race prejudice.”

Mr. T. Kagawa, Japan's prophet of a new day, spoke in words that ring with a challenge. “Let not the spirit of Lincoln die out in America. His spirit of liberty and equality, his spirit of love and Christ—let it flourish in your land. Remember your forefathers. If pride rules you today, tomorrow you may retrace the steps of Babylon and Egypt. Material civilization in itself is valueless. Only love and the spiritual values will endure. Love your brothers, oh America, love your brothers.”

Arrangements have been made by the Federal Council to publish in full the great body of testimony which has come from these and other distinguished Japanese. It appears in a notable pamphlet of thirty pages (price fifteen cents), entitled “Japan Wonders Why.”

The Coming Seven-Day Church

By REV. WORTH M. TIPPY

Secretary, Federal Council's Commission on the Church and Social Service

WHY should not our Churches be more largely used every day in the week? There they stand, representing great capital investments from the savings of the congregation and the people of the community. For a Church to stand idle much of the time when it might be used for the good of the community is an economic waste, to be deplored as much as if it were an office building instead of a Church. If anything, ought we not to be more careful of money consecrated to human welfare than of that which is applied to economic production? A pastor may well set for himself the use made of the building as one of the norms by which he judges the completeness of his work. It is not the only standard, nor the highest, but it is a good one and salutary.

To put what I mean more definitely; every Church should provide worship, religious education, organized friendship and social life, opportunities for the service of God and humanity, and recreation, especially athletics for children and young people. Multiply these five types of service by the natural age and sex groups of a Church, which are not less than seven or eight, and you have a good weekly calendar.

But the calendar will be much more extensive than even this bit of multiplication would indicate. Each Sunday school class, each club will want its own week-day committee meetings, parties, trips into the country starting from the Church, periods of instruction, and the like. The young men will want basketball twice a week, and the girls will want the same. The young people's society will have its committee meetings, its parties and its special forms of service. There are likely to be two or three Boy Scout patrols meeting separately as well as in a troop, and as many Girl Scouts.

Additional forms of service should grow out of a parish or community survey. I do not mean by this a study going into elaborate detail, which brings together a mass of information that cannot be used before it gets out of date, but rather a project study to discover facts about the parish which the Church should know in order to develop its own work intelligently.

The main facts to be discovered are the following: a house-to-house knowledge of the people of the parish, classified by age, sex, religion, vocation, married or single, in homes, boarding houses, apartments or hotels; community or social agencies such as Churches, schools, clubs, settlements, lodges, hospitals and library; recreational needs and facilities, such as parks, play-

grounds or lack of them, commercial forms of recreation and their character; general social conditions such as housing, health, streets, sanitation and safety, especially conditions which endanger the public welfare. Most denominations are prepared to give help to pastors in making surveys. For those who are not, the Federal Council's Commission on the Church and Social Service will send questionnaires and give other assistance.

Out of such a parish study is sure to come, not only the knowledge of a large number of new families and individuals, but also valuable and unexpected opportunities for service. Let me take a single illustration, out of many that might be given—the First Baptist Church, Philadelphia, Pa. It found itself with old families moving out, and splendid old homes being turned into boarding houses, with resulting shifts in the work of the Church. A trained worker was sent out to visit one hundred of these young people in boarding houses, to discover what they wanted from the Church, and the answers were classified. The young women asked for facilities for washing, ironing and sewing. Both sexes wanted athletics, library, game room, a pleasant Sunday afternoon and evening at the Church, organized social life during the week, and parties including social dancing. As a result of this inquiry, the First Baptist Church has become the neighborhood center for the district.

I suggest to pastors the study of the experience of outstanding Churches. A pastor or a committee will always come back from a visit to another Church with ideas applicable to their own parish. When it is not practicable to visit Churches on the ground, they may be studied by means of their yearbooks.

Pastors are likely to say of the seven-day idea that it is applicable to large Churches which can have salaried help but not to small communities and to the country. This is a real difficulty, but is not prohibitive. The country and the village community need the open Church as much as or more than the city, for cities have many neighborhood centers and the country few. If the pastor has the gift of organization, or if he has learned it by study, almost any Church can become a center of seven-day service. If he gives great attention to selecting leaders, if he builds gradually and patiently, if he opens the Church for community organizations, he will gradually develop an open Church, whose life has flowed out into the community and to which the community has come back with gratitude and confidence.

Church Leaders Cooperate With Social Workers

THE holding of the National Conference of Social Work in Toronto this year, June 25-July 2, emphasized the national character of social problems and social effort. It was preceded by the annual conference-meeting of the Protestant Episcopal Department of Christian Social Service, under the leadership of Dean Charles N. Lathrop, who has very effectively capitalized for this purpose the annual gathering of social workers.

The National Conference itself gave less consideration this year than at Washington a year ago to the relation of the Churches to the various types of social work which it represents, yet it is apparent to any observer of that huge federation that in general its members have a keen appreciation of the spiritual implications of their work and the spiritual requirements of their tasks. The influence of Canadian social workers in this direction is marked.

Dr. George E. Haynes of the Federal Council's Commission on the Church and Race Relations addressed the Conference on Negro Migration and its Effect Upon Family and Community Life. Dr. Haynes' extensive preparation and experience in connection with the social and economic aspects of race problems has caused him to be increasingly in demand where these matters are seriously discussed.

An interesting feature of the conference program was the report of the Committee on Ethical Forces in Advancing Standards in Industry under the chairmanship of Rev. F. Ernest Johnson, director of the Federal Council's Department of Research and Education. The report represented a new and critical approach to the social function and value of ideals in relation to industrial progress. The committee, which included representatives of labor and capital and industrial experts, as well as representatives of Protestant, Catholic and Jewish faith, frankly challenged the tendency among Church groups in recent years to deal with industrial and economic problems by the "pronouncement" method: "It undoubtedly often happens that a sensitive conscience finds satisfaction in giving formal recognition to a principle without any attempt to make it the basis of life and work. It is the same sort of thing that happens when one whose activities are for the most part dominated by unrelieved self-interest finds compensation by going through the motions of philanthropy. We feel that at the present time Church groups are taking excessive satisfaction in having 'gone on record' for this or that ideal without feeling the responsibility of securing increasing recognition of the principle in action."

Chateau-Thierry Church Dedicated

ON July 13 the Memorial Church at Chateau-Thierry, erected by gifts of the Reformed Church in the U. S., was dedicated. When the Federal Council undertook its program of aid for the reconstruction of French Churches devastated by the war, the Reformed Church requested that the rebuilding of the Church at Chateau-Thierry should be allocated as its special privilege and responsibility.

The Church has been erected in memory of about five hundred members of the Reformed Church who lost their lives in the Great War. Rev. W. Stuart Cramer, pastor of the First Reformed Church of Lancaster, Pa., officiated at the dedication.

The Church contains a memorial pulpit to twenty-two chaplains of all denominations who lost their lives in the service of the American Army and Navy during the conflict. Mrs. Theodore Roosevelt has placed a memorial Bible in the Church in honor of her son, Quentin.

Mercersburg Academy has placed the bell in the tower in memory of Mercersburg men who lost their lives in the war. Other institutional memorials are from Franklin and Marshall Col-

lege and Academy, the Theological Seminary of the Reformed Church at Lancaster, Pa.; Ursinus College, Collegeville, Pa., and the Central Theological Seminary of the Reformed Church at Dayton.

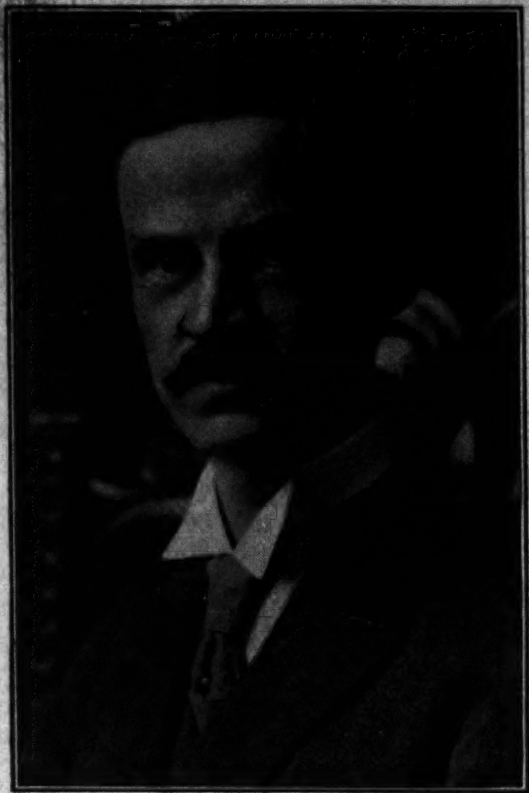
Special messages were read from the General Synod of the Reformed Church in the United States, the Federal Council of Churches, the Chief of Chaplains in the United States Army, General Pershing and President Coolidge. The message from President Coolidge said in part:

"Not only will such a structure be a fitting monument to those who gave their lives, but it will be a source of peace and comfort to those who in years to come make a sorrowful pilgrimage to this spot where so many of our boys made the last sacrifice.

"I am especially glad that it embodies also a memorial to those who, as chaplains, played a great but inconspicuous part in the service. It is eminently appropriate that a tribute to their quiet bravery should be here enshrined to serve as a reminder that even in the midst of the horrors of war the higher things were not forgotten."

Signs of Growing Community Cooperation

THE annual conference of Executive Secretaries of the fifty Councils and Federations of Churches (State and Local) was held at Evanston, Ill., under the auspices of Northwestern University and the Chicago Church Federation, June 3-5. The spirit and significance of the gathering were summarized in an editorial in the last *Bulletin*. The sessions were devoted to an interchange of experience as to methods and plans for Christian cooperation in the community. Addresses by some of the leading pastors and professors of Chicago and its suburbs added mental and spiritual stimulus.



REV. E. TALLMADGE ROOT

The officers elected for the following year are: *President*, Rev. E. Tallmadge Root, the honored leader in the federation of the Christian forces in the State of Massachusetts.

Vice-Presidents, Rev. Walter R. Mee, Chicago; Rev. Ross W. Sanderson, Wichita, Kansas; Rev. Morris E. Alling, Connecticut.

Secretary-Treasurer, Mrs. Mary W. Simonds, Rochester, N. Y.

NEW DEVELOPMENTS IN ORGANIZED COOPERATION

The San Francisco Federation of Churches has carried through a successful financial campaign under the leadership of Rev. Roy B. Guild of the Federal Council. Although there are fewer than 14,000 English-speaking Protestant Church members in this city of 600,000 people, they have raised \$10,000 per year for the next two years to make possible a vigorous program of cooperation. Rev. H. H. Bell, pastor of the First Presbyterian Church of Fresno, has been chosen secretary.

Dr. Guild is spending most of the summer at work in California helping the local leaders in developing the cooperative movement. He reports conspicuous progress in Oakland.

Official favorable action on the proposed New York State Council of Churches, both as to membership and support, has now been taken by the Baptist State Convention, the Presbyterian Synod, the Christian Churches, the Disciples' Convention, the Congregational Conference, the Friends' Meeting, and all but two of the Methodist Conferences.

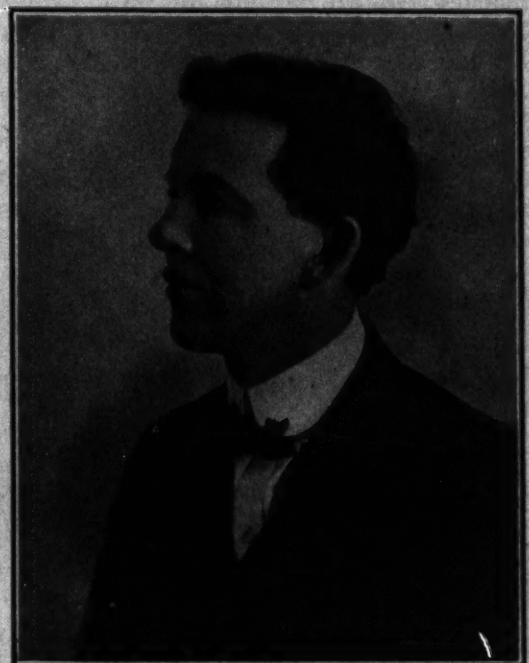
The Richmond, Va., Council of Churches has completed its financial campaign and has called as its first executive secretary Mr. E. G. Caster, formerly secretary of the Y. M. C. A. in Salt Lake City, who is now resigning an important business relationship to take up this new work.

TEN YEARS OF PROGRESSIVE LEADERSHIP

The Pittsburgh Council of Churches has been showing highly-merited honor to Rev. Charles R. Zahniser in recognition of the completion of ten years of executive leadership in the Council of Churches of that city. At a testimonial dinner attended by representatives of practically every denomination and worth-while movement in the city, the achievements of the decade were reviewed. Rev. W. I. Wishart, pastor of one of the leading United Presbyterian Churches and President of the Council, presided. Rev. Daniel L. Marsh (Methodist) gave an historical presentation of the growing movement for a common Christian consciousness in the city. Representatives of the Chamber of Commerce, the City Hall and the social agencies gave their tributes. Rev. Roy B. Guild brought a message of appreciation and encouragement from the Federal Council of the Churches.

LECTURESHIP ON COOPERATIVE MOVEMENT

The annual meeting of the Trustees of Hartford Theological Seminary Foundation, held the last of May, confirmed the appointment by the Seminary Faculty of the Rev. Morris E. Alling, Secretary of the Connecticut Federation of Churches and of the Hartford Council of Churches, to serve as



REV. CHARLES R. ZAHNISER

Annual Lecturer in "Interdenominational Polity." The lectures for 1924-5 will cover the Organization, Relationships and Functions of the Federal Council, City and State Federations of Churches, the Rural Federated Church, the Community Church Movement, Methods of Survey, Urban and Rural; Interdenominational Missionary Councils and Federation Work as a Professional Opportunity. The appointment of Mr. Alling as lecturer is a deserved recognition of the far-reaching work which he is doing as executive of the Connecticut Federation of Churches.

ANNUAL REPORTS SHOW GAINS

The reports of the many local councils of Churches that have held their annual meetings during the spring constitute a great body of evidence of the influence of the cooperative movement. We quote from two as typical:

The *Michigan Christian Advocate* (Methodist) says of the annual meeting of the Detroit Council, marking the completion of five years of distinguished service:

"(The Council) has become the strongest, the best organized, and most efficiently operated body of its kind in any city in the land. It is a conspicuous illustration of Christian unity and fellowship, coordination and cooperation."

"To Rev. M. C. Pearson, D. D., the executive secretary, belongs and is accorded the major credit for the conspicuous success which the Detroit Council of Churches has achieved. His annual report stressed evangelism first of all in the Council's work, but gave large place also to the impact of the united Church influence of Detroit upon civic righteousness and in moral and social uplift."

The Rochester, N. Y., Federation of Churches summarizes a leadership in religious education for five years as follows:

"The Community Training School which had been closed was reopened and has had five prosperous years of useful service. The Daily Vacation Bible School movement was begun the first year, on foundations already laid, and has reached out far beyond our own county, until scarcely a county in Western New York is without schools inspired by the Rochester movement; the Week-Day Religious School was planted first by local initiative in one of our Churches, and from thence has spread until a city-wide plan of week-day religious education is a not far distant dream. In addition to these, the Monroe County Sunday School Association has been encouraged to take up its work so that the Federation and this organization now join in the support of a full-time Director of Religious Education for Monroe County."

TOWARD A UNITED METHODISM

By REV. WALTER W. VAN KIRK

Readers of the *Bulletin*, interdenominational in their outlook, will be deeply interested in the imminent unification of the Northern and Southern branches of Methodism. These two Churches, one in spirit, one in objective, one in general standards and polity, will soon be, if present plans are not frustrated, one in organization and practice. It will be a happy reunion,

will mean added strength to Methodism, and the example of a reunited Methodism will no doubt have a most beneficial effect upon other denominations also, in the healing of sectional divisions.

Under the plan adopted by the Methodist Episcopal Church in May at Springfield, and subsequently approved by a special session of the General Conference of the Methodist Episcopal Church South, by a large majority, the two Methodisms will continue their own peculiar forms and methods under the authority of two Jurisdictional Conferences. The intended union of the Churches is consummated in the common General Conference, made up from among the membership of the two Jurisdictional Conferences. Before any action of the General Conference can become binding upon the united Church it must be accepted by a majority of the members of both Jurisdictional Conferences. It is hoped that these sectional conferences will in time become unnecessary, and that united Methodism will have grown into such a spirit of structural and spiritual unity that checks to safeguard the interests of either North or South will no longer be required. The day when the report of the Joint Commission on Unification was adopted at Springfield, almost unanimously, will ever remain one of the most dramatic moments in the history of American Protestantism.

"INTERNATIONAL CHRISTIAN MOVEMENTS"

The new book, under this title, edited by Rev. Charles S. Macfarland and published by the Fleming H. Revell Co., is a revealing volume. Movements known to most people only in part are here presented in a complete picture. Friendly forces, setting beneficently toward other countries, about which many have only general impressions, are here brought before us in their full significance and practical bearing.

While politically the United States has not yet taken its place in international cooperation, the Christian heart of the country has been sympathetic and helpful. In a development of international relationships which has made little noise but which has counted powerfully, the Churches have led, and led wisely and well.

The impression gained from the story of these organizations of great variety and range is that of a Christianity of dynamic quality characterized by faith, vision, courage, initiative, and efficiency.

It would be difficult to think of one better qualified than Dr. Macfarland to present this subject. He is dealing with movements which he has known thoroughly and in a number of which he has borne no small part. He writes with insight and authority.

CHAUNCEY W. GOODRICH.

Huguenot-Walloon Pilgrimage

AS the *Bulletin* goes to press, the Huguenot-Walloon Pilgrimage party is about half through its tour, which began at Canterbury and covers Huguenot and Reformed centers in Holland, Moreno, Germany, Strasbourg, Switzerland, Waldensian, Italy, the Cevennes and other Huguenot centers in France, Paris, St. Quentin, Avesnes, Brussels and Antwerp.

Receptions for the pilgrims are being held at all important centers by public officials and Christian bodies, including receptions by the President of the French Republic and the King of the Belgians.

Both popular and distinctly religious gatherings and visits to Christian institutions will be included, and in many places the pilgrims will be greeted by large gatherings under civic auspices. At Avesnes, a monument will be dedicated to Jesse de Forest, the inspirer of the Walloons who settled at Manhattan and Albany in 1624.

There is great demand in Europe for United States Huguenot coins and stamps.

Among the members of the Pilgrimage are the following Church leaders:

Rev. John Baer Stoudt, Director, Huguenot-Walloon New Netherland Commission, Inc.

Fred B. Smith, Chairman, Commission on Councils of Churches, Federal Council of the Churches.

Rev. Henry A. Atkinson, Secretary, World Alliance for International Friendship Through the Churches.

Rev. Sylvester W. Beach, Princeton, N. J.

Bishop James Cannon, Jr., Chairman, Federal Council Commission on Relations with Religious Bodies in Europe.

Rev. A. Z. Conrad, Park Street Congregational Church, Boston, Mass.

Rev. W. Stuart Cramer, Reformed Church of Lancaster, Pa.

Rev. W. W. Leete, Boston, Mass.

Rev. Charles E. Schaeffer, Board of Home Missions, Reformed Church in the U. S., Philadelphia, Pa.

Rev. James I. Vance, First Presbyterian Church, Nashville, Tenn.

Rev. Charles S. Macfarland, General Secretary, Federal Council of the Churches.

At Leyden, the party was received, first in the City Hall by the Mayor, then in the Senate Chamber of the University and was tendered a dinner by the Pilgrim Society. This is illustrative of the attention which the Pilgrimage is attracting.

The entire Pilgrimage is being taken by about twenty members, several of whom are of Huguenot ancestry, while others will participate in the ceremonies at important centers.

CONFERENCE ON EUROPEAN INTERESTS

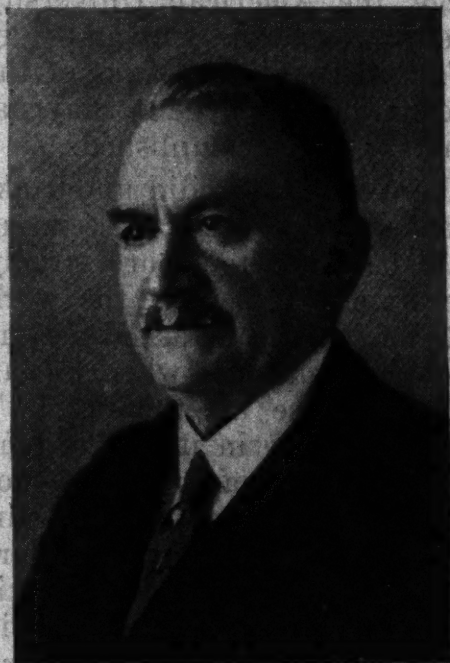
Rev. Charles S. Macfarland, General Secretary of the Federal Council, is making a hasty visit to Europe to meet the Executive Committee of the Central Bureau for Relief of the Evangelical Churches of Europe. He will take with him a substantial sum of money for the needy

Churches and religious institutions of Europe, of several countries, including both Germany and France. The conference will be held at the new building of the French Protestant Federation in Paris. A survey has been made by Dr. Adolf Keller, Chairman of the Central Bureau, covering all the nations whose Churches are in need, and this will be put into final form for presentation to the American Churches and Christians on Dr. Macfarland's return.

He will also address popular and religious meetings of the Huguenot-Walloon New Netherland Tercentenary in Paris, St. Quentin, Avesnes and Brussels.

NEW PRESIDENT OF FRANCE A LEADING PROTESTANT

The election of a Protestant layman, Gaston Doumergue, as President of the French Republic, is of more



PRESIDENT GASTON DOUMERGUE

than passing interest to American Protestants. In the first place, it is a reminder that the alleged antagonism to religion in France is at least greatly overstated.

In the second place, the election is an outstanding illustration of the fact that the Protestant minority in France occupies a place in public service which is notable.

Not only are prefects and judges who are Protestants found all over the country, but there are also Protestant pastors and laymen in the Senate and Chamber of Deputies. M. DeSelves, who succeeds M. Doumergue as president of the Senate, is also a Protestant. An inquiry two or three years ago revealed that, while the Protestant population of France was only one in forty, among the members of the Council of State and Chief Court of Appeals the Protestant element was one in three.

M. Doumergue's letter to Dr. Charles S. Macfarland, Executive Secretary of the Huguenot-Walloon New Netherland Commission, in reply to his invitation to come to America for the Tercentenary as a representative of France, expresses his deep interest both in the anniversary and in friendship between the United States and France.

America and the Golden Rule in the Near East

By JOHN R. MOTT

(Extracts from an address upon his recent return from the Near East).

WE have come out into a new world, and God has providentially related the Near East Relief enterprise to one of the most important parts of the world right now.

If I were to mention an outstanding impression from my recent visit, it would be, America still has an absolutely unique hold upon all the peoples in the Near East.

Of course, we would all place in the front rank of American influences that unselfish movement that we speak of as the "missionary movement". That movement has spent tens of millions of dollars with splendid courage, with rare discernment, and with marvellous fruitage during the past one hundred years. Think of the Christian educational work alone. Words would fail me to convey my sense of appreciation of what Robert College, the American University at Beirut, the new American University in Cairo, the Women's College on the banks of the Bosphorus, the International College at Smyrna, not to mention others, have accomplished.

But along with these other splendid undertakings would be bracketed by every discerning traveller, and should be bracketed more largely in the gifts of the American people, the work of the Near East Relief. Someone asked me the other day, "Has not the time come when we can begin to taper off and close up this work?" Close up a work that now has in its ranks tens of thousands of youths at the most plastic moment of life! The moment when people begin to receive visions! They are in the character-forming days, the days of determining life attitudes and tendencies, the creative hours. Is this the time for us to take our hands off? There they are, tens of thousands of children between the ages of five and fifteen. We must carry them up into higher ages and finish the work we began. We must protect our investments. America must lay the foundation of a better day and a better world in the Near East.

The Golden Rule epitomizes the spirit, the motive, the goal of this great Near East work. The Golden Rule is a timeless word; and yet it is the most timely word that can be spoken in the year 1924.

This Golden Rule idea means that we are standing for love over there in those orphanages, as contrasted with feeding the spirit of revenge which has too long dominated those war-swept lands. It means that we are devoted to altruism as contrasted with selfishness, exploitation and domination. It means that we are promoting international and interracial unity and cooperation to counteract the startlingly divisive forces at work in that danger zone of the world.

GOLDEN RULE DAY DECEMBER 7

The second Golden Rule Day, promoted by the International Near East Association, including representatives of fourteen countries, has been fixed for December 7. The special purpose is to develop the Golden Rule attitude toward the suffering in the Near East.

The observance of the day last year had the personal endorsement of President Coolidge and many outstanding leaders in the country. It is expected that this year the observance will be much more widespread and the influence of the day far greater. The distinctive feature of the day is the serving in the home of a dinner which is practically the same as that given the children in the Near East orphanages, the money thus saved being contributed to Near East Relief.

DR. VANCE GOES TO NEAR EAST

Leave of absence has been granted by the First Presbyterian Church of Nashville, Tennessee, to its pastor, Rev. James I. Vance, for the months of July and August to visit the Near East. Dr. Vance has been especially requested by Near East Relief to interpret to the overseas personnel the tremendous interest and hopes the American Churches have in the work over there, and, on his return, to present to the American Churches his observations of the results of the work. He will also express the sympathetic interest of the American Churches in the Gregorian Church and the Greek Church.

Dr. Vance is a former Moderator of the General Assembly of the Presbyterian Church in the U. S. He has served as Chairman of the Executive Committee of the Federal Council of the Churches.



INTERNATIONAL NEAR EAST ASSOCIATION, IN SESSION AT GENEVA, PLANNING FOR GOLDEN RULE SUNDAY

What the Germans Did to Help Themselves

BY JAMES H. CAUSEY

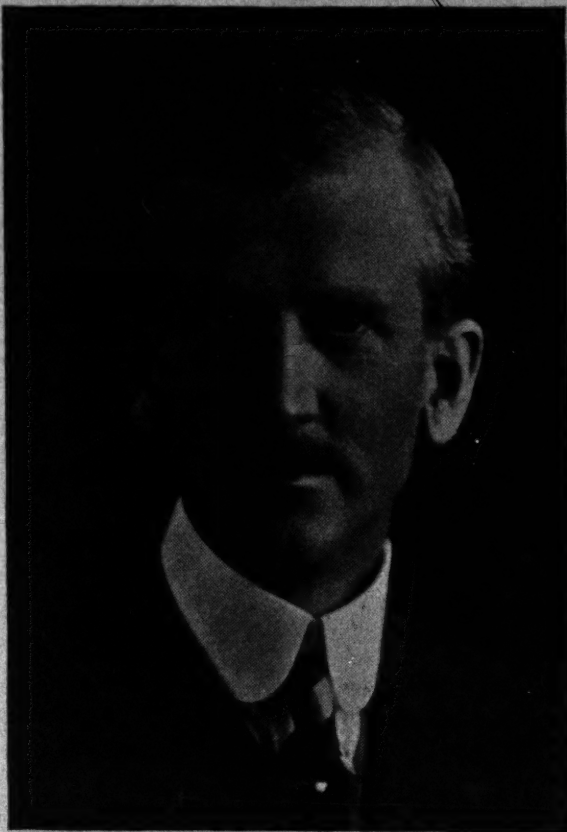
(A statement made by a distinguished business man of Denver to the Federal Council's Committee on Mercy and Relief. Mr. Causey has just returned from Europe, where he succeeded in floating, at his personal expense, a loan of a half million dollars for relief work in the cities of the Ruhr).

GERMANY played a straight game in taking care of her starving children. The need was understated. In spite of the financial wreckage of their country, the Germans rallied to the support of their children.

Not less than ninety percent of all relief was given by the Germans themselves. In Essen and Hamburg almost ninety-five percent of the help came from Germans. Bremen met all its own needs.

For years the Germans have been taught to expect the government to meet all their needs and to take care of them in time of danger and distress. The government and the municipalities could not meet the food situation because they did not have the money to buy foodstuffs. It took the Germans a little while to adjust themselves to the new condition, but they finally organized to meet it. In Bremen, for instance, every block is organized and covered. Every individual is seen at least once a month to find out his or her condition. At Hamburg a charity check system was developed. These charity checks, worth about five cents each, called for immediate food and investigation so that the needs might be met in the best way. One man gave a dollar for every dollar that other citizens gave. These are typical instances.

In Europe I met many Americans who told me of rich Germans in the resorts of Italy. They described these people as living extravagantly while their fellow-countrymen starved. I went to Italy on the most important train. I talked with the Italian conductor about conditions and lamented that so many Germans were going to Italy while their friends starved. He said to me, "There are not as many as most people think. Remember not everyone who speaks German is a German." When he took up the passports for crossing the border he showed them to me. There were thirty-four passengers in the two cars for which he collected. The passports showed that there were nine Czecho-Slovakians, six Poles, two Italians, eleven Aus-



JAMES H. CAUSEY

trians, two Frenchmen, three Americans and one German. The Austrians and the Poles spoke German and so did some of the Czecho-Slovakians.

It must also be remembered that before the war sixty percent of the tourists in Italy were Germans. Switzerland is the Atlantic City, the Ocean City, Asbury Park, the Coney Island, the Hudson River, the Great Lakes, the Chesapeake Bay, the Florida and California playground of the Germans. The Italian officials told me that between 50,000 and 60,000 passports had been issued to Germans during the last year. Considering that Italy is the health resort of Germany, the number is not big.

I found in Italy two directors of the Krupps works stopping at a hotel that was not good enough for me. The difference in cost was only forty cents a day, but they were living inexpensively. My hotel cost \$2.50 a day, including meals. At the Bristol Hotel at Berlin, which was not so good, I paid \$8.00 a day. I am telling this because it means that any German family of moderate means could spend six weeks in Italy and the trip not cost them a cent when compared with what it would cost them to live in Germany.

In spite of all the help that Germans gave and the help that came from other countries besides America, the relief was inadequate and millions of children have suffered. The need is not yet over, but I believe a way out will be found. The Churches and religious institutions will suffer long after the people cease to starve, because they have given their all to help the children and old folks.

The Rev. Robert W. Peach, rector of Emmanuel Church, Newark, N. J., and representative of the Reformed Episcopal Church upon the Administrative Committee of the Federal Council, was elected Bishop Coadjutor of the Reformed Episcopal Synod of New York and Philadelphia on May 7.

Messages From Japan

THE National Christian Council, through its Executive Committee, adopted on June 21, 1924, the following significant resolution:

The Fatherhood of God and the brotherhood of mankind are fundamental to the spirit of Christianity. Therefore, for the perfecting of the highest civilization, individuals and nations should work together. There should be no discriminatory treatment which would engender strife and ill will on account of differences of race and nationality.

In regard to present international relations, it is recognized by all nations that the limitation of immigration belongs to the sovereign right of each nation. Nevertheless, the standard by which such limitation is determined should be based upon common intellectual, physical, political, and moral qualifications, and upon no other ground.

The Immigration Act of 1924, in the United States, in its present form is neither in accord with the spirit of Christianity nor with the standards mentioned above. Furthermore, at the time of the enactment of this law, international amenities were not duly considered, nor was there ample opportunity for mutual conference and friendly negotiations. And this we feel, is an additional matter for regret.

The majority of Christians in the United States, through their representatives, as a matter of fact, condemned this legislation, and exerted themselves to the utmost to defeat it, and no doubt will continue to work against it in order to restore the friendly relations historically existing between Japan and the United States. This Council desires to cooperate with the Christians in the United States with a view to solving satisfactorily this difficult racial question in the spirit essential to Christianity, and to this end we appeal to the public opinion of the world.

The purpose foreign missionaries have in coming to this country is solely the preaching of the Gospel of Jesus Christ, and they have no other purpose in mind. Therefore, though there may be rumors against foreign missionaries, no credence should be given such reports. We desire that the missionaries should remain at their

posts unperturbed, continuing their evangelistic work until their mission is fulfilled.

A BUDDHIST MESSAGE

A representative of the Nichiren sect of Buddhists sent the priest, S. Honda, with a message to deliver in person to President Coolidge. He arrived in Washington at the time of the President's bereavement, which so affected him that he drafted his message in a letter and returned at once to Japan.

After referring to the appreciation of the Japanese people for the help given by America at the time of the earthquake and fire, the message says, in part:

"Believing as we do in the ultimate triumph of love and tolerance, it is our prayer that our countrymen will not permit political incidents or disagreements between the United States and Japan to interfere with their appreciation of all their best friend has done for them.

"Love is supreme. Its voice can never be drowned by the tumult of politics. Saint Nichiren taught us to return hatred with tolerance, to answer wickedness with charity, to conquer might with righteousness. Of all times this is the time when the followers of Nichiren should unflinchingly and steadfastly stand by his eternal doctrine of tolerance, love and righteousness. * * * We who endeavor to follow Nichiren will do all in our power to convince our countrymen that the way to set American-Japanese relations right is to walk in the footsteps of our great saint" * * *

"The first thing that is needed in an hour like this is the spirit of penitence, the spirit of prayer, that we may examine ourselves and see whether we have been walking in the path of justice and tolerance. We who believe in the supremacy of love cannot believe that the people of America, the greatest Christian people in the world, will ever stray from the teachings of the Great Saviour."

A New Book on the Church

A BOOK long needed and greatly to be welcomed, entitled "The Christian Church in the Modern World," by Rev. Raymond Calkins, pastor of the First Congregational Church of Cambridge, Mass., has just been published by Macmillan. The volume is the result of a special request made by the Home Missions Council and the Council of Women for Home Missions, together with representatives of the Y. M. C. A., the Y. W. C. A., the Federal Council and other organizations, all of which felt the need for some volume especially designed to interest the students of the country. The book by Dr. Calkins does this admirably. It faces frankly the present-day criticisms of the Church, answers in a masterful way the question as to whether we still need the Church, and discusses the Church from the standpoint of its worship, its teaching and its social mission.

One of the distinctive features is the consideration given by Dr. Calkins to the cooperative

movement in the Church. He writes with discrimination and appreciation concerning the work of the Federal Council of the Churches and the other interdenominational organizations.

It would be difficult to exaggerate the value of this book. The *Bulletin* commends it unreservedly for use in adult Bible classes or other study groups. (Macmillan Co.)

The death of Robert H. Gardiner, June 15, is an irreparable loss in the movement for larger unity among the Churches. A distinguished layman of the Protestant Episcopal Church, he had been the moving spirit in the proposed World Conference on Faith and Order, and had given to it a large part both of his life and his money. He was a member of the Administrative Committee of the Federal Council of the Churches, a trusted adviser and a most loyal supporter in all its work.